

THE
KING
ON HIS
THRONE:

A Discourse maintaining the Duty
of a KING, the Duty of a
Subject, and the Obligations
of both.

Delivered in two Sermons Preached in
the Cathedral Church in York.

By R. M. Maister in Arts, Coll.
S. Ebor. Cant.


Printed at York by Stephen Bullock, 1692.

By special Command.

THE
KING
ON HIS
THRON:
OR

A Discourse maintaining the Dig-
nity of a KING, the Duty of a
Subject, and the unlawfulness
of Rebellion.
Delivered in two Sermons Preached in
the Church of St. Paul.
By R. M. Mather in 1706.
S. Ten. Conn.

Printed at New York by Stephen Baskin
By Special Command.


To the Right Honourable, HENRY
Earle of Cumberland, Lieutenant Generall, &c,

To the Right Worshipfull Sir Thomas Clavin

ham, Sarjeant Major Generall, my much honour'd

Collonel, and to the rest of the Lords, Knights,

and Gentlemen, attending His Ma-

jesties Service in the City

of Yorks.

Right Honourable and Right Worshipfull,

Loyalty as it is the Kings Joy, the

Kingdomes Happinesse, So the Sub-

jects Glory; So long then as your

Hearts continue Loyall, your Names

shall continue Glorious, being hereby a meanes

to restore Joy to your King, and recover

Happinesse to the Kingdome. To you I

Dedicate my Labours, That as they afford

a Lesson, So you a Patterne, both of Loy-

alty; whereby men may be the better moved

either to yeeld the one their Practise, or

the other their Imitation. Besides (Right Ho-

nourable, and Right Worshipfull) They who

take

take up Armes against the King, will not
faile to take vp Armes against the Author,
and Arguments too against his Worke. Your
Patronage therefore must be my Refuge, and
whilst you are pleased to Protect my person,
I feare not (by Gods Assistance) to main-
taine the Truth. Not in confidence of mine
owne Ability's (for they are too weake)
but because (as Their Acclamation before
Darius) *Magna est Veritas & Preualect*: Great
is Truth and it will Prevaile. You have
Uouchsafed these Sermons your Approbati-
on in the Pulpit, you have honoured them
with your Command to the Presse; and now
my request is, that you will be Pleased to
Countenance them with your Patronage to
the Publique View; In which I am confi-
dent nothing is delivered; but what may be-
seeme either the Tongue, or the Pen of a
good Christian, of a Loyall Subject, And of

Your most humble
York, Novemb. 20.

1. 6 4 2. *Servant,*

R. Mossome

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TO the READER.

BEfore thou dost peruse the ensuing Discourse, let me entreate thee to lay aside all Prejudice, and with as much Sincerity to Reade, as the Author writ; and that is, so, is to enforme thy Judgement, not to please thy Fancy; to satisfie thy Confidence, not to strengthen a Faction, making no better use of these Sermons, then Nero did of Seneca's Instructions, ad armandam malitiam, by perverting the Truth, to Arme thy Disloyalty. Thou shalt finde here, That, endeavouring in some measure to doe well, I have followed the best, and kept my selfe to the Holy Scriptures, Ancient Fathers, and Orthodox Divines (who I am sure would teach me true Divinity) with which the Library in York (so usefull and necessary) did very well furnish me. If then (Courteous Reader) thou finde here the choicest Flowers, (gathered out of the spacious Fields of larger Volumes) bound up into a fragrant Posie of a short Discourse; Kisse the Hand that presents them in courteous Acceptance, defile it not with the Spittle of black-mouth'd Censure. If thou finde not things handled so fully as thou desirest; consider the short limits of an Houres Discourse; if not so Learnedly as they might be, accept them as they are, and finde not fault till thou canst do better, and then I shall be glad to be thy Reader; let me suffer, rather than Gods Truth, and in that, my Soveraignes Cause. There are some who quarrell at the Text, and will set the Touchstone naught, rather than acknowledge their Counterfeit. but what is it thinkst thou (Reader) Obje^t 2 why, Solomon was a King, and spake in himselfe. Odi profanum vulgus! the Objection

will tell thee who are the Objectors, such as will blaspheme rather than be convinc'd. But what more? why, there is no rising up against the King, as there is no rising up against a Lyon, propter terrorem, least he fall upon us, and rent us in pieces. But what? Is this the going well? Is this the comeliness in going, the wiseman speaks of vers. 29? no sure. The best (if not all) Expositors Interpret this in bonam partem; and if (Reader) thou dost consult the Commentators, and especially Salazars Exposition upon Solomons Proverbs, thou shalt be fully satisfied. I will not contest about the words of my Text (I can easily chuse another) if so be, they will subscribe to the Truth in my Sermons; with which, they who have not been convinc'd, sure I am, they have been silent. If in perusing, thou turne Criticke (who like the Philomele is Vox & præterea nihil) consider that these Sermons having had the Countenance of so great Nobles, so worthy Knights, and able Gentlemen; having had the Approbation of so learned Bishops, so Reverend Doctors and other Divines, Quis tu? who art thou, that I should feare thy supercilious look, or malicious censure? I shall be glad if any Man more Able, will undertake the handling this Subject more fully. what I have done, if it may availe anything (as something I know it hath, and hope will more) to Gods Glory, in the Advancement of my Sovereigns Cause, I have my desire. Farewell.

Thine, whilst thou art
thy King's

R. M.

A Sermon Preached in the Cathedrall
Church in York, on the sixth Day of
November, 1642.

Prov. 30. 31.

*And a King, against whom there is no ri-
sing up.*

*Let the words of my mouth, and the Meditations of
my Heart, be now and ever acceptable in thy sight, O Lord
my strength and my Redeemer.*

IO frame a Discourse, concerning the Su-
premacie of Kings, the Allegiance of Sub-
jects, and the unlawfulness of Rebellion;
(after so many Learned Tongues and Judi-
cious Pens) is to make *Iliads* after *Homer*;
to doe that, which hath been already so well
done, that it cannot be done better. But fit it is the
Breachers Trumpet should sound, so long as the Rebels
Drum doth beate: fit it is to presse Loyalty to the Peo-
ple, when the People are so much prest to Disloyalty.
Who that they may know, they are not more willing,
and able to defend the King, and His cause, by force of
Armes, than the Scholler is, by force of Arguments. I
have made choice of this Text, a fit Doctrine for these
Times: *And a King, against whom there is no rising up.* The depen-

In the handling of which Words, I will first speak of *dance of the*
their Dependance upon the former, implied in the con- *Words.*

junction And ; And a King, &c. to understand this aright, we must look back to the 29. verse, and so downwards. There be three things which goe well, yea foure which are comely in going : A Lyon which is strongest amongst beasts, and turneth not away for any ; a Grey-hound, or rather as the Margent, to which accords *Junius, accinctus Lumbis Equus*, an Horse girt in the Loynes, *Equus edoctus militiam*, an Horse trayned up for War ; An He-Goate also, and a King, against whom, &c. By the by, Observe ; That the Scriptures are a rich Golden Mine, wherein those parts which seeme most earthy, have in them some rich Veines of Heavenly Doctrine. *Solomon*, not onely as a Man endued with Wisedom (for then some would here, as in some passages else, have had the boldnesse to have brought his Wisedome into question) but as a Man inspired by the Holy Ghost, tells us here of things which goe well, and which are comely in going. But what is this to a godly Mans Instruction ? Why, search this ore, try it in the fire of discretion, and we shall extract some Golden Sentence, some Godly Doctrine. To omit the pious descant of *Clarissus* the Scholiast, and others ; I will adhere to that set rule of the Doctors of Lovaine. *Quod quanto tribuitur, convenit etiam tribus ; sicut quod tribus adtribuitur, quarto convenit. That which is attributed to the fourth, is agreeable also to the three. as that which is ascribed to the three, is agreeable also to the fourth.* The Lyon then, the Horse, and the he-Goate, are said to goe well, and to be comely in going ; ob *innatam quandam Majestatem*, for a certain innate Majesty, which they especially expresse in their manner of going. So that whereas the Wise Man saith, There are three things which goe well, yea, foure are comely in going ; a Lyon, an Horse, an he-Goate also, and a King ; we may infer this Conclusion,

Doctores Lovanien. in annotatione in loc.

Vid. Salazar. expos. in Proverb. Solomon.

tion, *That Majesty is the ornament of the Crown, the beauty The Conclusion and comeliness of a King. This for the Dependence. Now first inferd.* for the Words themselves, *A King against whom there is no rising up.* I will not divide the Words, for the King hath been too ill handled in Divisions, I will therefore take them in order as they lye, and first speak of the King; and for *Method* sake, I will give you these Heads of my *The Method* Discourse. 1. *Quid*, what a King is. 2. *Per quem*, by whom he is King.

1. *Quid*, what the King is, *in se*, &c. *ad nos*. 1. *quid in se*, what he is in himselfe; and 2. *quid ad nos*, what he is to us.

1. *Quid*, what a King is? Some may here stop me, *in First Quid*, *limine*, at the very Threshold, and tell me, I may spare my *What a King* paines, they know well enough what a King is. And indeed they have some shew of Reason for't; for there have been too many *Bethshemites* of late, who have curiously pry'd into *Arcana Imperii*, the Ark of Sacred Royalty. But stay; the matter is not so easie neither, to know what a King is; unless what he is, must be resolv'd, by what those Men would have him be. All enjoy the benefit of the Sunnes glorious Light, and it's refreshing Heate, but know not the quality of it's Celestiall Body, nor the greatnesse of it's Heavenly Orbe. So all of us have, and (by Gods blessing) may enjoy the benefit of the Kings Government, and his Scepters Peace; yet know not the quality of his Kingly Office, nor the dignity of his Royall Throne: Neither will I now determine either: onely such Truths as are cleare in Scripture, evident in Nature, consonant to Reason, and withall, agreeable to the Time. I will produce in the prosecution of this first particular, concerning the King: *quid in se*, what he is in himselfe.

First, quid in se, what he is in himselfe. **A King** consists especially of these three; *Huperoche*, *Exousia*, and *Arche*. *Huperoche*, Excellency; *Exousia*, Power; and *Arche*, Principality; in which three, Kings of the Earth, are faire and glorious Resemblances of the King of Heaven. *Quicquid communiter de Deo & Creaturis dicitur, a Deo in Creaturas derivatur*; Whatsoever is attributed in common to God and the Creature, is derived from God upon the Creature; so *Aquinas* upon *Rom. 13.* whereby, Kings are Gods Images, and glorious Beams of that all-glorious Sunne of Righteousnesse: Whence it is, that as God is often called King, so Kings often called Gods.

1. Huperoche. 1. *Huperoche*, Excellency, and that either *Sanguinis*, or *Virtutis*, excellency of Birth, or excellency of Gifts: excellency of Birth, when *Divus e sanguine Divum*, descended of the Blood Royall: excellency of Gifts, enabled to discern Judgement; and to goe in and out before his People. 2. *Exousia*, power, *Civill* and *Ecclesiasticall*, *Civill*, over the Commonwealth; *Ecclesiasticall*, over the Church, No power then above the King; not the Bishop of Rome under the Gospell, no more than the High Priest of the Jews under the Law, who had a Mitre upon his Head, but withall, a Crown upon the Mitre. 3. *Arche*, principality or Government, being established in his Throne, supream Governour over all his people. *Huperoche*, excellency, that for Direction; *Exousia*, power, that for execution; and *Arche*, principality or Government, supported by both; for Excellency and Power are the two Leggs upon which Kings do stand, the two Pillars upon which the Throne of Government is established. Now these three things which compleat a King, require three things correspondent to compleat a Subject: his Excellency, that requires Honour; his Power, *Seares*.

Feare this *Principality*, *Obedience*; and *Excellency*, *Power*, *Principality*; ther's a *King*; *Honour*, *Feare*; *Obedience*, ther's a *Subject*. But in that 1 of *Timothy* ch. 1. v. 17. *Honour* there is Gods *Tribute*, and belongs onely unto him: True, properly and exactly so it doth: but because God hath imparted to the King of his *Excellency*, therefore also hath he imparted to him of his *Honour*, *Psal.* 76. v. 7. *Feare* also, that is Gods *Tribute*, and belongs onely unto him: True, properly and exactly so it doth; but because, *Power* is not but from above, God imparting to Kings of the *Power* which he hath, imparts also unto them of the *Feare* we owe. 56. *Obedience*; also, God most peculiarly and exactly requires of us: yet we must be subject, we must be Obedient also to Kings, for the Lords sake: he hath ordain'd their Government, and therefore enjoines to them as to himselfe, our *Obedience*. If therefore *Honour*, *Feare*, *Obedience*, are the Kings dues, then *Apodoe*, in the Language of our Saviour, *Mat. 22. 21.* render them, for ye cannot with-hold them, without manifest Injury; as to the King who hath this *Excellency*, this *Power*, this *Principality*, so also to him that gave it, even God himselfe. Thus *quid in se*, what the King is in himselfe.

1. *Quid ad nos*, what he is to us. And he is first, the *Defendor of our Faith*. Secondly, the preserver of our *Peace*. Thirdly, the proteſtor of our *Laws*.

1. The *Defendor of our Faith*, in the true Worship and Service of God; in which respect especially, the Prophet *Isaiah* styles Kings *Nutricii Ecclesie*, the nursing Fathers of the Church; to this purpose, as the Kings of *Isaiah* 49. 23 the Jews had a Copy of the Law, so now our Kings the Book of holy Scriptures committed to them at their Inauguration: That as the King of the Jews was *Custos utriusque*

2. *quid ad nos*, what he is to us.

1. The *Defendor of our Faith*.

utriusque Tabula, the keeper of both the Tables; so ours also, *Custos utriusque Testamenti*, the keeper of both the Testaments.

Secondly, the 2. The Preserver of our peace, preventing by his Wis-
 Preserver of dome, or suppressing by his Power all Insurrections as
 our Peace. home; and withstanding and repulsing all Invasions from

Ver. 23.

abroad. Hence it is, that in the 34 of *Ezech.* the King is
 called, the *Shepherd of his people*; the Shepherd, as *pascere*
 to Feed them, *regere*, to Guide them, so *tueri* too, to de-
 fend them, to defend one from the other, and all from
 the Wolfe. one from another, the Leane from the Fat,
 the poore from his Oppressor, and all from the Wolfe;
 the Wolfe, the Enemy without the Field, the Enemy
 without the Kingdome. In that 1 *Tim.* 2. 2. we are com-
 manded to pray, for Kings, Why? that we may live *He-*
remion kai Esuchion Bion, a peaceable and quiet Life;
Heremion Bion, a peaceable Life, free from Civill Dis-
 sentions, and *Esuchion* too, a quiet Life, safe from For-
 raigne Invasions. This then is the King also *ad nos*, to us,
 the preserver of our peace.

Ver. 20.

3. The Protector of our Laws, as the Sunne is the Foun-
 3. taine of Light, so the King the Fountaine of Justice; the
 The prote- Magistrates in the State, like the Starres in the Heavens:
 ctor of our Magistrates borrow their lustre of Light from the Sunne,
 Laws. and the Magistrates their power of Justice from the
 King; the Rule of which Justice are the Laws. So that
 if any Magistrates shall violate the Laws, they eclipse
 the Kings Justice, and cast dishonour upon his Throne.
 Which Indignity to revenge, he hath the Sword com-
 mitted to him by God, and is appointed *Vindex malo-*
rum, to take vengeance on them that do evill, and this
 protection of our Laws, is the preservation of our peace, and
 defence of Religion, the glory of both. This then is the
 King

Rom. 13. 4.

King ad nos, to us, the *Defensor of the Faith*, and to that end especially he hath *Superiority*, his *Excellency*: the preserver of our peace, and to that end especially he hath *Exousia*, Power; the *Protector of our Laws*, and to that end especially he hath *Archon*, Principality, or Government; or, put them altogether, as in good Kings they are ne're asunder, he hath *Excellency*, Power, Principality; for the *Defence of the Faith*, the *preservation of the Peace*, and the *protection of the Laws of his Kingdom*. That the King is *in se*, in himselfe: this he is *ad nos*, to us. Now on our part is due to the King, a full maintenance of his Royall Estate: a full Maintenance is due; *non donum sed debitum*, not a Gift, but a Debt, For this cause pay you Tribute also, so Saint Paul, *Rom. 13. 6.* from which Tribute, though *Aquinas* will have the Clergy exempted *ex privilegio Principum*, by the priviledge granted them from *in Rom. 13.* Princes (for indeed, no Man can remit a Debt, but he to whom the debt is owing) yet he confesseth, it hath, *equitatem quidem Naturalem*, truly a Naturall Equity; for it is Equity indeed, if we will have our Faith defended, our Peace preserved, and our Laws protected, that then the *Excellency, Power and Principality of the King* should be maintained. To see a Man stand bare headed, we account an ordinary and usuall Signe of *Subjection*; and what is it think we then, to see a State bare headed? the Prince who is the head kept bare, not onely denuded of his power and Authority, but also of his meanes and maintenance?

But what is the Subject excluded? may not he stand up *Object.* in the defence of the Faith, the preservation of the peace, and the protection of the Laws? Yes, rise up he may, but with his King, not against him; for against him there is no *Ans.* rising up.

But what if the King neglects? nay, seduced by his *Object.* evill

evill Councillors opposeth, the sincerity and truth of Religion? may not the Subject then stand upon Religions guard, and Defend the Faith, even against the King himselfe? Here I might answer as *Joash* did, *Let Baal* *Ans.*
Judg. 6. v. 31. *pleade for himselfe,* let wicked Kings Patronize their owne Cause; Thanks be to God, we have no cause to complaine of our Kings wickednesse, but of our own; and so need not I pleade for evill Kings, since God hath given us so good and gracious a King. But because this is that which many pretend, to countenance their unlawfull Armes: I Answer, That in case a King neglects, nay, seduced by evill Councillors opposeth the sincerity and truth of Religion: the Subjects may not rise up against the King, *Vi & Armis*, with Force and Arms; but *Precibus & Lachrymis*, with Prayers and Teares, the Weapons with which the ancient Christians overcame the cruelty of their Persecutors; according to that of Saint Bernard, *Stabimus & pugnabimus usque ad mortem (si ita oportuerit.)* We will stand to it, and fight even unto Death, (if need be,) But how? why, heare the Father, *non scutis & Gladiis*, not with Shields and Swords; *sed precibus & fletibus ad Deum*, with Prayers and Teares unto God.

Bernard
Epist. 221.

The Subject then may defend, by Petition to the King, and Prayers for the King. By Petition, I say, to the King, yet not as *Cæsars* Captaine Petitioned the Roman Senate (as *Plutarch* Relates it) with his Hand upon the Pummell of his Sword: that if they would not grant it, that should give it. And in case the King will not Grant, not Reade, not Receive a Petition, then *Vince ferendo*, overcome by suffering. And if it be the Truth of the Gospell a Man stands for, so that the goodnesse of the Cause will beare him out, he must not refuse to under-

goe Death it selfe, and so obtaine a Crowne of Martyr-
dome, to be a Martyr himselfe by Christian Patience ;
not Martyr the State by Civill dissensions. King *Solo-*
mon was chosen by God to build the Temple, because he
was a King of *Peace*. Sure then (*Beloved*) whatsoever
Men may pretend, God hath not chosen them to reforme 1. Cron. 22. 9.
the Church, who are Men of War, yea, War against their
King, against a *Solomon* too, War against a King of *Peace*.
To raise a Civill War is certainly to exalt Satans
Kingdome, and not Gods or the Kings ; every where (as
too sad experience tells us) to settle vile Profanation, no
where to settle true Religion.

And if Petitions to the King will not prevaile, we
must use Prayers to God, for *Solomon* tells us, *The Kings* Prov. 21. 1.
heart is in the hand of the Lord (not in the power of the
People) *and he turneth it whethersoever he will*. He can
move evill Princes to good, in mercy to his People, as he
did *Belsazzar* and *Darius*, as well as suffer good Princes
to be moved to evill, in judgement to his People, as he did
David and *Hezekiah* ; yea, as he can move evill Princes,
so remove them at his pleasure, as he did *Saul* and *Ahab*.

But the full clearing of this, belongs to the last part
of the Text. Onely this by the way ; Since there are
Men, who are now up in Arms against their gracious So-
veraigne ; least any should be led away with their faire
pretences, we must know, That no Man ought to take up
Armes, but in the Defence of a just cause, and in Obedi- Note.
ence to a lawfull Command. For, as a Man must have
a good Cause to justifie his Arms, so a lawfull Authori-
ty to justifie his Cause : which who so wants, is not onely
a Rebell, but a Murderer, as *Bernard* to the Templars,
Serm. 1. Concerning unlawfull Duels, so may I say of
him who takes up unlawfull Arms, if he dyes, *Moritur ho-*

micida, he dyes a Murderer; if he lives, *Vivit homicida*, he lives a Murderer: yea, whether he lives or dyes, *Est homicida*, he is a Murderer: *Occ. for lethaliter peccat, & occisus aeternaliter perit*. if he lives, he is spiritually dead in that he flew, and if he dyes, he is eternally dead in that he is flaine, flaine without Repentance: here then enter a serious Deliberation, and no sudden Resolution. Were the Cause as Just as is pretended, though no Man will think, to pillage Houses the way to reforme the State, to deface Churches the way to confirme Religion; formerly tolling a Bell on the Lords Day, hath been accounted a great breach of the Sabbath; now, sounding of Trumpets, bearing of Drums, taking of Castles, plundering of Houses on the Lords Day, an acceptable and commendable Service. Will any Man think this the way of *Reformation*? no sure, unlesse this *Reformation* must be another *Creation*, and so require another *Chaos of Confusion*. But suppose we yet the Cause as good (I say) as is pretended; yet where is the lawfull Command of *Authority*? As for *Excellency*, *Power*, and *Principality*, which must constitute this *Authority*: The *Scriptures* allows them to Kings, denies them to Subjects, though Magistrates, yea, the highest Magistrates, denies them (I say) joyntly and together as in Kings. For the Magistrate though neere so high, he is the *Kings Creature*. So Saint Peter, and so his *Power* and *Governement* a Derivative. The Subject may have an *Huperochen*, an *Excellency of Gifts*; yea, *Megisten Huperochen*, the greatest *Excellency*, which makes him capable of being Councillor to the King, but not a King. But his *Exousia* and *Arche*, his *Power* and *Governement*, being only Delegate, and Derived from the King; it is not Consonant to Reason, that they should afford a lawfull Command against the King. For the King being the

Fountaine

Fountaine from whence the Magistrates *Power* doth
 Streame; how against Nature is it, for the Streame to run
 backwards into the Fountain ? for the *Power* derived from
 the King, to be exercised against the King ? So that
 whilst Men take up Armes and prosecute a Civill War
 against the King, in stead of *Defending*, we see, they de-
 stroy Religion, in stead of *Preserving*; they disturbe the
 Peace, in stead of *Protecting*; they violate the Laws, and
 that in an high Measure, and an hainous Nature. Indeed
 if we aske, whether there be any *Cause* that can justifie
 Armes against the King, and any *Authority* that can ju-
 stifie the *Cause* ? The *Scriptures* (as shall afterwards ap-
 peare) will say no, the Fathers say no, the best of Mo-
 derne Divines say no. What shall we say then ? or rather,
 what shall we doe then ? Why, *Defend* our Kings Person,
 and he will *Defend* our Religion ; *Preserve* His Honour,
 and he will preserve our *Peace* ; maintaine His *Royalty*,
 and He will protect our *Laws*.

Strigellus tells us, That *Alphonse* King of *Naples*, his
 Embleme was, *A Pelican feeding her young with her own*
Blood; with this Motto, (better applyed then of late) *Pro*
Rege & pro Grege. What was that Kings, may be most
 truly Ours; who Pelican like, is now ready to spend His
 owne Blood, for the redeeming His owne Honour, and
 His Peoples safety ; and if ye now tread in His steps,
 follow His Example, in being ready to sacrifice your own
 Lives, for the Honour of your King, and the Peace of your
 Country, if ye dye in the enterprize, your Deathes shall
 not be *Mortes*, but *Immortalitates*, having made your peace
 with God, an Eternall Reward shall attend your Tempo-
 rall Deaths. And here I passe from *Quid*, What the
 King is, to the *per Quem*, by whom he is King.

2. *Per Quem*, by whom ? If we come to *Solomons Pro-* 2. *Per quem.*
verbs, we shall finde this *per quem* answered, with a *per King*.

Me, Prov. 8. 15. *per Me Reges Regnant*, by me Kings
 Reigne, by Me King of Kings, and Lord of Lords : where
 the *per* is not a meere Permission, but a full Commis-
 sion ; it is not that they Reigne by my Sufferance, but by
 mine Ordinance, for if we bring our *per quem* to St. Paul,
 Rom. 13. 1. he will answer us with an *Ordinate sunt a Deo*: The Pow-
 ers which are, are ordained of God. Bring this *per quem* to
 Lib. 5. c. 24. the Ancient Fathers, and Irenaeus will tell us, That *Cujus*
jussu homines nascuntur, hujus jussu & Reges constituuntur:
 By whose Command Men are Created, by his Command
 are Kings Ordained. Tertullian in Apologet. tells us, *Inde*
est Imperator, unde & homo antiquam Imperator, By him is
 the Emperour, by whom he is Man before he be Empe-
 rour, *Inde potestas illi, unde & Spiritus*, from him he hath
 his Power, from whom he hath his Spirit. Hence it is,
 that in 1 Cron. c. 29. v. 23. it is said, Solomon sate on the
 Throne of the Lord, *in solium Domini*, not *in solium Po-*
puli, on the Throne of the Lord, not on the Throne of the Peo-
 ple. Yea, bring this *per quem* to the Heathen, and such is
 the dictate of Nature, that he will answer it with a *per*
Jovem. And it were more than a Miracle, that among the
 Heathen (as one hath well observ'd) so many Princes
 should submit themselves to one, and that one peradven-
 ture a Woman, peradventure a Childe ; were it not that
 they did acknowledge a Divine Power (which St. Paul
 more Divine-like, calls *Gods Ordinance*) which begat a
 Reverence in their hearts. Hence it is that we owe Ho-
 nour and Subjection unto Kings (though wicked) even
 because of *Gods Ordinance*; for as the unfaithfulnesse of a
 Man cannot frustrate *Gods promise*, as appears, Rom. 9. so
 nor can the Wickednesse of the Person make void *Gods*
Ordinance: So that a King is not a King, because he is a
 good King, nor leaves being a King, when he leaves being
 good.

good. We give Honour, saith Bishop *Andrews* well, not *prosperis*, but *prosperis paucis*, not to Man: but to God in Man. So that as contempt of the Magistrate the *Kings* Vicegerent, is contempt of the King, who ordained the Magistrate; so contempt of the King, Gods Vicegerent, is contempt of God who ordained the King. For in the chain of order one linke still depends upon the other. Saint *Bassls* advice then is good, That we give Honour, *Tois men calois beus no theus, tois de cacois dia tom theon*, to godly *Kings*, as to Gods; to wicked *Kings* for God. Though *Kings* themselves then be evill, yet must we reverence Gods Ordinance, and not resist, but suffer their Commands to be fulfilled, either *a nobis*, or *de nobis*; *a nobis*, in Active obedience, if lawfull; *de nobis*, in Passive, if unlawfull, we must take up, not a Sword of resistance, but a Buckler of patience; and if occasion be, we must maintaine Truth and Justice *morte*, rather than *marte*, by suffering rather than by resisting. For *qui insurgit in Christum Domini, insurgit in Dominum Christi*, He that riseth up against the Anoynted of the Lord, riseth up against the Lord of the Anoynted. *Monarchomachis*; are *theomachoi*, fighters against the *Kings*, are fighters against God. Therefore howsoever we respect the Royall Person as Man, we must Honour, Feare, and Obey him as King. For therefore are *Kings* called Gods, as *Brennus* well, upon *Joh. 10. non quod natura sint Dei, sed quod officium eorum ordinatio sit divina*: Not because they are Gods by Nature, but because their *Kingly Office*, is Gods Divine Ordinance. Since the King then is *per Deum*, by God, we must Honour, Feare, and Obey him *propter Deum*, for God, which is the Charecter of a good Christian, as well as a good Subject; who doth *arcessere rivum fidelitatis, a fonte pietatis*, draw the streame of Loyalty from the Fountaine of Piety; and where Loyalty is the Daughter of Religion, like *Naomi* and *Ruth*, they are inseparable. When
Saul.

Saul was made *King*, though the *Sonnes of Belial* did despise him, yet, *they whose hearts God had touched* (say the Scriptures, *1 Sam. 10. 26.*) *they followed after him*. They did not then look upon him as the Son of *Kish*, but as the *King of Israel*; as after, *David* looked upon him, not as his Persecutor, but as his Sovereigne; and therefore though cruell and impious, yet did he Honour him, *propter Deum*, as the Lords Anoynted. And thus have I done with the first word, *Rex*, a *King*; having shown you, *1 Quid*, what a *King* is. 2. *Per quem*, by whom he is *King*. *Quid in se*, what a *King* is in himselfe, *Hueroche*, *Exousia*, & *Arche*, Excellency, Power, and Principality; which require of us, *Honour*, *Feare*, and *Obedience*. *Quid ad nos*, what he is to us, the defender of our Faith, the preserver of our Peace, and the protector of our Laws; which require of us a full maintenance of his Royall Estate. This for the *quid*. 2. The *per quem*, answered with a *per me*, where *non vox hominum sonat*, it is not the voyce of Man, but of God, by him *Kings* Reigne, who looseth the bond of *Kings*, and girdeth their loynes with a girdle, *Job. 12. 18*. This the Summe of what hath been delivered. I should now speak of that which followes, against whom there is no rising up. But of these Words, when opportunity shall be offered. Give me leave to adde a word or two, which shall neither be *propter*, nor *ultra tempus*, beside, or beyond the Time.

Beloved, *Elijahs* small Cloud hath now overspread the whole face of the Heavens with a Storme; The not long since Tumults, have overspread the whole Kingdom with a Civill War, and we must now know, Stormes come not but by Vapors, so that if the Storme of Gods Judgements fall down upon us, the Vapours of our filthy Sinnes have first ascended: take away the Vapors, the Storme will cease; take away our Sinnes, Gods Judgements will be removed,

removed. We attribute the continuance and encrease of our miseries, to the raging malice of the Adversary ; who like *Jehu*, drives furiously, and what conditions of peace are offered, yea, what Articles concluded, he casts them behinde his back. But indeed we ought to look within our selves, and if we desire peace with Men, we must first make our peace with God, and having made our peace with him, we need not feare the Enmity of Man. God shall be to us, what he was to *David*, *Ps. 62. our Rocke, and our Salvation, our Defence, our Refuge, and our Glory.* And if he be our *Rock*, what Storme shall shake us ? if our *Salvation*, what trouble shall deject us ? if our *Defence*, what Weapon shall wound us ? if our *Refuge*, what Enemy shall pursue us ? if our *Glory*, what Tongue shall disgrace us ? Feare we not then the power or violence of the Adversary, feare we not his great strength. It is a remarkable passage, which History relates concerning *Phocas*, who when he had slaine his Master the Emperour *Mauritius*, he strengthened himselfe with strong forces, fortified himself about with strong Walls ; and when he thought himselfe secure from the Enemy without, he heard a voyce in the Night saying to him, *The Enemy that is within, that shall destroy thee*, meaning his rebellious sin ; the Application is easie. We may (blessed be God) say with holy *David*, *Ps. 21. 2. In virtute tua Domine, The King shall rejoyce in thy strength, O Lord, exceeding glad shall he be of thy Salvation.* The King shall rejoyce in thy Strength, not in the strength and number of his people, not in the valour and prowesse of his Captains ; but *Virtute tua Domine*, in the might of the Almighty, for that is *Virtus ad Salutem*, that Strength brings *Salvation* ; in which *Salvation* great shall be our *Kings Joy*, great shall be his *Glory* and his *Honours*, *v. 5.* Now *Regis ad exemplum*, let not us place our Strength in an Arme of Flesh, which like *Jeroboams* hand shall suddenly wither, and bring inevitable

visible ruine upon us: but let us rely upon the Arms of the Almighty, which are *Everlasting*, Deut. 33. 27. stretch out to all Eternity, as for the Defence of his Anointed, so for the Safety of all those, who repose their whole trust and Confidence in him.

Let others thinke Force of Arms whereby they offend God no lesse than their King, the way to reforme and repaire all: my advice to you is, that if you desire the Times should mend, you would first mend your selves: and to that end, in unfaigned humiliation betake your selves to God with Prayers and Tears, least your Darkenesse be without Light, your Judgement without any Beams of Mercy. Sue to God for a Treaty of Peace (for your Soules first, and then for the Kingdom) sending forth, *Legationem Lachrymarum*, (as *Gregory* calls the weeping of a Penitent) an Embassage of Teares, to which God will assuredly give a gracious audience. Now that our State like *Noahs* Ark is tossed upon the waters of Civil Dissentions, send out the Dove of humble Prayer, and though it return into your bosomes, as the Dove into the Ark, empty; yet send it out again, and at length it will bring in the Olive Branch of Peace. Though the fury of War had sucked out all the marrow of the Commonwealth, so that it were like those dry bones in the Prophets vision, yet by our Prayers and Tears we should so prevaile with God, that (according to the Scriptures expressions) he would make the severall Joynts of Kings, Nobles, and People, to knit again; and tye them together with their Sinues and Ligaments, Loyalty and affections cloathe them with their old Flesh, of peace and plenty; wrap them in their old skin of Riches and Glory, and breath Life into them again, even the execution of justice, the life of a Commonwealth, and soule of a Kingdom; which God of his infinite mercy, and for *Christ Jesus* his all-sufficient Merits graciously vouchsafe unto us, *Amen.*

Laud Deo.

Ezech. 37.
v. 4, 5, 6.

To His Excellency
WILLIAM
 EARLE of NEWCASTLE,
 Generall of His Majesties Forces
 in the North, &c.

Right Honourable,

It is not the Excellency of the Work,
 which hath induced me, to present
 it to the Patronage of your Excel-
 lency; But because there is a Con-
 gregation, or rather a Combination
 of Men, who with Hermogenes in
 Tertullian, Maledicere singulis officium bonæ
 Conscientiæ judicant, think it the discharge of
 a good Conscience, to speak evill (yea and to doe
 evill) against all those who oppose them: The
 same dutifull respect, which begot the intention of
 having your Excellency my Auditor, begot also the
 desire of obtaining you my Protector; that as the
 Worke hath had the Grace of so generall an Ap-
 probation, so the Author the Countenance of so Ho-
 nourable a Patronage, and withall the Protection of
 so Worthy an Excellency. The prayes of whose
 greatest Worth, are best heard from the Voyce of
 this greatest County; into which (by the sollicita-

D

tion

tion of the Loyall Nobility and Gentry, and by Commission from His Sacred Majesty) your Excellency hath advanced with your present Forces, to repress the fury of Rebellion; which, neither putting the tenderneſſe of Infancy, nor the infirmity of old Age; neither regarding the Priviledge of Sex, nor the plea of Condition, hath offered inhumane violence to all. And now (Right Honorable) mangre the malicious attempts of the Rebels (whatsoever is the issue of your noble Endeavours) here shall Posterity finde it Recorded, That William Earle of Newcastle was Loyall to His Sovereigne, and faithfull to his Country; Quem non Ardor prava jumentum mente quatit solidâ. Whose Memory shall be precious in the minds of all good Men, and Loyall Subjects. So that, should you Sacrifice your Selfe in affection to your King and Country; your Honourable Death shall be a means to procure you a Glorious Life, and an Eternity of Happinesse shall Crown your Fidelity to your Prince. In whose Honour and Safety, that you may be preserv'd safe and Honourable, is the devout Prayer of

York, Decem-
ber the fift,
1 6 4 2

Your Excellency's most
humbly devoted
Servant.

R. MOSSOM.

The Second Sermon Preached in the Cathedral Church in York, on the 27. of
November, 1642.

Prov. 30. 31.

— And a King, against whom there is no rising up.

Let the words of my mouth, and the Meditations of my Heart, be now and ever acceptable in thy sight, O Lord my strength and my Redeemer.

AN abrupt Beginning dulls the Attention of the Auditor : for the better Introduction then to our present Discourse ; give me leave to recapitulate, and recall to your Memories, the Heads of our former. In the handling of the Words, I shewed you first their *Dependence*, implyed in the Conjunction *And; And a King* : From whence I infer'd this *Conclusion*, That Majesty is the Ornament of the Crown, the beauty and comeliness of a King. The Words themselves I took in order as they lye, making a King the Subject, yet without subjecting the King ; for our method was, First to shew you *quid*, What a King is. 2. *Per quem*, by whom he is King, &c. Here I left the King, in his Relation to His Subjects ; and here I left the Subjects, in their Relation to their King. And I wish this mutuall Relation had been kept so inviolate, as that, having spoken of the King, I had not any

occasion to enter upon the latter Words of my Text, more than to repeat the Words themselves, and tell you that, *against him there is no rising up*. But since *Solomons Nemo insurgit*, there is no rising up, is turn'd into *Dauids, multi insurgunt*, many are they that rise up. I could not any longer sit still, but rise up I must too (and good manners you will say when my betters rise before me) But how rise up? why, as every good Subject ought to doe *pro*, not *con*, for the King not against him: For, *against him there is no rising up*.

In the handling of which Words, I shall observe this Method. 1. To speak of the Words as denying *rem factam* the thing done; and herein I follow *Junius* and *Tremelius* with their *in quem nemo insurgit*, the same with our English, *Against whom there is no rising up*. 2. As denying, *jus facti*, the lawfulness of doing the thing; herein I follow *Lyranus*, *Clarus* the Scholiast, the Doctors of *Lovaine*, and others, with their *nec est qui resistat ei*, neither is there any that may resist him. Having done with the Words as denying *rem factam*, the thing done, and *jus facti*, the lawfulness of doing the thing. I shall shew you the *quomodo*, and the *quare*.

1. The *quomodo*, the manner how, *there is no rising up*.
2. The *quare*, the reason, why *there is no rising up*.

1. The *quomodo* the manner, how *there is no rising up*.
 1. *Non Corde*, no rising up in the Heart, *malum cogitando*, in thinking evill. 2. *Non Lingua*, no rising up with the Tongue, *maledicendo*, in speaking evill. 3. *Non Manu*, no rising up with the Hand, *malefaciendo*, in doing evill.

2. The *quare*, the reason, why *there is no rising up*, and that is, 1. *Propter malum culpæ*, for the evill of sinne. 2. *Propter malum pænæ*, for the evill of punishment, Rebellion being properly Satans sin, both to detourate the *krima*, and the *katakrima*, the guilt and the punishment.

1. Then

1. Then to speak of the Words as denying *rem factam*, 1. Denying the thing done, *in quem nemo insurgit*, so *Juniu*, against *rem factam* whom there is no rising up, so our English. But what? the thing *Nemo insurgit*, no rising up? What meaneth then those soundings of Trumpets, those beatings of Drums, those Alarums of War? Are these so frequent in our Ears, and yet *Nemo insurgit*, no rising up? What think you? was *Solomon* acquainted with the Logick of our Times, that Towns should be Garrison'd, Armies rais'd, Fields pitch'd, Battails fought, contrary to the Kings Command, with contempt of the Kings Majesty, and with hazard of the Kings Life, and yet *Nemo insurgit*, no rising up against the King? no sure; there is *ingens hiatus*, a vast distance betwixt *Achitophels* policy, and *Solomons* Wisedome; that foments Disloyalty and Faction, this instructs Obedience and Subjection. What then? is it, because rising up in Rebellion against the King, is a Sin so horrible, and the Miseries which attend this Sin so insupportable, that *Negare maluit quam prohibere*, he rather chose to deny than to forbid it? That as *St. Paul*, *Ephes. 5. 3.* would not have coveted to be so much as once named amongst the Saints, so nor *Solomon* here Rebellion amongst Subjects? This doubtlesse is not far from the Wise-Mans intent. But the truth is, *non tam negat, quam negando fortius prohibet*, he doth not so absolutely deny, as by denying the more strongly forbid. For we may observe, that in the Language of the Scriptures, as the strongest Negation is by an Interrogative, so the strongest prohibition, is by a Negative: as here, *Rex in quem nemo insurgit*; A King against whom there is no rising up. Thus as denying *rem factam*, the thing done.

2. As denying *ius facti*, the lawfulness of doing the thing. And here I must lanch out into the deep, and of doing the not thing.

not fearing what Stormes may follow, steare forwards;
 guiding my Course by the Compasse of Gods Word.
Non est qui resistat ei, so *Clarus* the Scholiast, and others;
Neither is there any that may resist him. Not any, whe-
 ther of the Clergy or Laity, whether Private Persons or
 Publique, whether Lords or Commons. *Solomon* hath a
Non est qui resistat ei for them all. Let every Soule be
 subject to the higher Powers, so Saint Paul, Rom. 13. *in
 pascua psuche* every Soule, *si quis tentat excipere conatur
 decipere*, is the known Language of S. Bernard, he that at-
 tempts to except, endeavours to deceive. Though a Pro-
 phet then, an Apostle, or Evangelist, though a Man of
 an Extraordinary Calling, yet subject to the Ordinary
 Jurisdiction; no Cloyster or Church, no Profession,
 Employment or Dignity, is a Sanctuary, a Priviledg'd
 Place, from the Tribute of Obedience due to *Cesar*. To
 apprehend the strict tye, in which the Subject is bound
 to His Sovereigne; we must know that Kings, are the
 Successors of the Patriarches, both in the right of their
 Fatherhood, as Fathers of the Country; and in the rule of
 their Government as Governours of the Commonwealth.
 The difference seems to be only this, that the Patriarchs
 were Kings of their Families, and Kings are the Fathers
 of their Countries. So that *jus Regium* commeth out
 of *jus Patrium*, the Kings right from the Fathers, and
 both hold by one Commandement morall, and one Bond
 naturall; so that as the Sonne by the same Command
 of God is bound to obey his Father, that the Subject is
 to obey His King; So by the same Bond of Nature the
 Subject is to obey his King, that the Sonne is to obey his
 Father. Yea, in the Relation of a Subject to His King,
 is contain'd not onely the Relation of a Sonne to his
 Father, but also of a Wife to her Husband, of a Servant
 to

B. Andrews.

What the re-
 lation of a
 Subject to
 his King.

to his Master. And what Father will admit it lawfull, for his Sonne violently to resist him ? What Husband, for his Wife forcibly to oppose him ? What Master, for his Servant to rise up against him ? And shall we admit it lawfull then, for the Subject violently to resist, forceably to oppose, and with Arms to rise up against the King, who is *Pater Patriæ*, the Father of the Country; *Martius Reipublicæ*, the Husband of the Commonwealth, and *Subditorum Dominus*, the Lord of all His Subjects a True (may some say) it is impious indeed to resist a King *Object.* that is pious ; but a King by impiety doth *degenerare in Tyrannum*, degenerate and become a Tyrant ; and when the King deserts his Duty, no marvaile if the Subjects forsake their Loyalty. As if Kings received their *Ans.* Crowns, as some high Officers their Commissions with a *dum bene se gesserint*. I told you before, and now tell you againe I might here answer as *Joash* did, *Judg. 6.* Let *Baal* pleade for himselfe, let wicked Kings Patronize their own cause (thanks be to God) we have no cause to complaine of our Kings wickednesse, but of our own, and so need not I pleade for evill Kings, since God hath bestowed upon us so good and gracious a King, had we but thankfull Hearts to acknowledge his Goodnesse. Yet because the Presse and the Pulpit have abounded with false aspersions cast upon the Royall Majesty, and prepossessed the People with vile Opinions, and wicked conceits of His Sacred Person and Dignity. I will suppose those Men, who maintaine the People in their disloyalty, not to be what indeed they are, *fallacia Magistri*, (as *Tertullian* calls some in his time) Masters of Falshood; and to be what indeed they are not, *Magistri Veritatis*, Masters of Truth; and so all their false reports, true relations. And notwithstanding this supposition, I shall make

make good *Solomons non est qui resistat ei*, make it evident unto you, That it is not lawfull for the Subject to rise up in Arms against him. You may remember I toucht upon this point formerly, I shall now (I hope) to your better satisfaction more fully handle, what I then but lightly toucht.

Our Ground-work must be this infallible Axiome, That *It is not lawfull to take up Arms, but in the defence of a just Cause, and in Obedience to a Lawfull Command.*

1. Then I will make it apparant, that there is no Cause.

2. That there is no Authority that can justifie a Subject taking up Arms against the King. But before I proceed, give me leave to premise somewhat, for the preventing prejudice and misunderstanding (a thing too too incident in the cause of Kings.) When God and the King stand in Subordination, there, *Deo & Hominibus*, we must obey God and Man. But where they stand in Opposition, there the Apostles Maxime is good, *Deo potius quam Hominibus*, Acts 4. 19. we must obey God rather than Man. When then I tell you, you must obey wicked Kings, thinke not that I would have you obey Kings in their wickednesse. No. I know there is a *que Cesaris*, and a *que Dei*, so that our Oath of Allegiance to the King, must be no breach of our Oath in B^risme to God. As Kings Reigne, *per Deum*, by God, so must we obey them *propter Deum*, for God, not *contra Deum*, against God. Nor, because Kings are Kings, therefore, *quod libet licet*, their Will must be a Law. What were this, but to Deifie Kings; and in stead of Gods, by Analogy, to make them Gods indeed, instead of *Dii disti*, *Dii facti*, and so wipe the first Commandement out of the Decalogue. We must know then, we are to learne a Lesson of Obedience, even when we disobey, Obedience

Notes.

to the punishment inflicted, when we disobey the Command enjoyn'd; yelding though not *Active Obedience* to do, yet *Passive*, to suffer what the evill Prince lay's upon us; so that, as we may not obey Princes in doing the evill they Command, so nor may we rise up against them, when they Command that which is evill. And this is the Summe of Gods Truth, and the Saints Practise, in this case of Subjection to wicked Kings. This to remove Prejudice and Misunderstanding, now ad Rem.

1. No Cause can justify the Subjects taking up Arms against their King. We must know Satan deceives not more, than when an Angell of Light; and Rebellion prevailes not more, than when it's pretence is Religion and Justice. See that one Example of *Absolon*, 2 Sam. 15. *He steales away the Hearts of the People, and how that First he possesseth them with an evil opinion of the King, that he neglects the execution of Justice; and then innuates into them, That if he were made Judge in the Land (not yet seeming to ayme at the Crown, he onely desires to be made a Judge in the Land) then the times should be better: If any Man had any suite or cause, if he came unto him, he would doe him Justice. And then con-* *1. No cause can justify arms against the King.*
Verf. 6.
Verf. 3.
Verf. 4.
Verf. 5. &c.
 descended to a winning Affability with the People, he raiseth a most unnaturall Rebellion; which he colours over, not onely with the faire Pretence of executing Justice, but also of preserving Religion, and therefore, he offers Sacrifice before the People. And the better to countenance his Rebellion, he makes use of *Achitophel* the great Councellor, and others of the Nobles of *Israel*. And if we look upon King *David*, he (good Man) is put to as great straits as King *Charles*. He is driven from the great City *Jerusalem*, he is forc't to fly a farre off, and glad that he can be furnisht with provision at *Maba-*

naim, at the bounty of his better Subjects. And being
 at this distance, he Assembles what Forces he can rayse,
 and sends them out to suppress the Rebellion of *Abse-*
lon; who as he brought upon the Kingdome, the misery
 of a Civill War, so upon himselfe the confusion of an
 unnaturall Sonne, and a Rebellious Subject. Here let me
 say to King Charles, what *Cushi* said to King David,
 (since their case is not much unlike) when he brought
 the News of the Victory, 2 Sam. 18. 32. *Let the Enemies*
of my Lord the King, and all that rise up to doe thee hurt,
be as that young Man is. But that a pretended Cause how
 specious soever, should justifie Arms against the King, no
 Man will beleive. Therefore I must goe a great way
 farther, and draw the Cord much longer, and make it
 appeare, that no Cause, how just soever truely and indeed,
 can justifie the Subjects taking up Arms against their
 Sovereigne. What cause more Religious than that of
 Religion? What cause more Just than that of Justice
 in selfe? Yet neither for the Profession of Religion, nor
 for the execution of Justice, may Subjects take up Arms
 against their King. This is evident. *Ashtar is the Rod of*
Gods anger, yet must Israel be subject; Nebuchadnezzar
his scourge, yet must Judah submit; and be so farre from
 raising Arms against him, that they must pray for his
 Peace, Jer. 29. 7. In that 1 Tim. 2. 1. Prayers are com-
 manded to be made for Governours, who were they? not Chri-
 stians, but Heathens. In that 1 Pet. 2. 13. Honour the
 King. Who was that? Constantine the good? No, but
 Nero the Cruell. And sure, where God Commands
 Prayers to be made for Kings, Honour and Obedience to
 be given to Kings, he takes away taking up Arms against
 Kings; though such as *Nebuchadnezzar*, such as *Nero*,
 Idolatrous and Cruell.

Blessed

Blessed are they (saith our Saviour) who suffer persecution for Righteousnesse sake, for their's is the Kingdome of Heaven, Math. 5. 10. not Blessed are they who rayse Rebellion for Righteousnesse sake, that theirs may be the Kingdomes of the Earth. And againe, Love your Enemies, blesse them that curse you, and pray for them which despihtfully use you, and persecute you: and the reason is, ut Eris sitis, That ye may be the Children; the Children of whom? *Filii hujus seculi*, Children of this World? no; Flesh and Blood cannot endure this; they are for another Way, a Way of Opposition, a Way of Rebellion. but *Filii Patris vestri qui est in Calis*, The Children of your Father which is in Heaven. If then to love our Enemies, to Bless them that Curse us, to doe good to them that hate us, and to Pray for them who despihtfully use us and persecute us, be Godly, Spiritual, and Heavenly; then to have bitter Envyings and Strifes in the Hearts, to rayse Civill Dissention and Division in the State, is Earthly, Sensuall and Diuellish, as S. James speaks ch. 3. v. 15. S. Peter in 1 Ep. 2. v. 18. He admonisheth Servants to be subject to their Masters, with all Feare, not only to the Good and Gentle, *Alla kai tois skoliois*, but also to the Froward, so our English, prais the wicked; so *Beza*: duris, hard or cruell; so *Tremelius*. And if Servants must obey wicked and cruell Masters, then must Subjects obey Wicked and Cruell Kings; for the same relation that the Servant hath to his Master, the same hath the Subject to his King. And *Beza's* note here concerning the Servant, may, not unfitly, be applyed to the Subject; That, though his condition seem in this case very grievous, yet his subjection shall be so much the more acceptable to God, si voluntas ipsius plus valeat quam Dominorum injurie; if the good pleasure of his will more prevails with them, than the

Vers. 44.

injury's of their Lords. Again in *Rom.* 12. 19. *Dearely beloved* (saith Saint Paul) *avenge not your selves*: If we may not avenge our selves upon our Equalls, much lesse upon our Superiours, and least of all (that is, not at all) on him who is Supream, *Ergo affligemur inulti*, shall we then be tyrannized over without Revenge? *Musculus* makes the Objection, and gives the answer; *adjecta est*, (saith he) *huius gratia, asseris illa, ego rependam*, For this cause, is that Assertion added, *I will repay*, saith the Lord; and a fearefull thing it is to fall into the hands of the living God, and *ideo horribilius Regibus*, therefore the more fearefull for Kings, because they have him alone to be their Judge, and, *quid credimus iudicem illum, si non ultorem?* as *Tertullian* speaks, Wherefore doe we beleive him a Judge, if not a Revenger? As for Kings then, God will punish them *Autheor*, with his own hand; which *David* knew well, when he answered *Abishai* (moving, yea, inciting him to slay *Saul*, or suffer *Saul* to be slaine) with a *Deus percusserit, God shall smite him*; but as for himselfe, he would not stretch out his hand against him, *1 Sam.* 26. 10. 11. I could heape up Texts of Scripture to confirme this Truth, but this one sentence of my Text may suffice: where we have it *proprio terminis* (a thing now a dayes so much stood upon) *A King against whom there is no rising up*.

If we desire Examples, for further confirmation, let us retire backe to former Ages, and we are presently (as Saint Paul speaks upon another occasion) *compassed about with a cloud of Witnesses*, *Nepos martyrum*, a cloud of Martyrs, sealing and maintaining Gods Truth, with their owne Blood, not with the Blood of others. Was not *Saul* a bloody Persecutor, slaying *Abimelech*, with foure score and foure Priests in one Day, upon the

Comment in locum.

Heb. 10. 11.

Heb. 12. 1.

the false accusation of *Doeg*? was he not a *Demoniacke*, possessed with an evill Spirit? a cruell Tyrant, seeking not onely the death of *David*, but also of *Jonathan* his owne Sonne? Yet when God had delivered him into *David*s hands, and *Ahisbai* (looking upon him onely with a *Souldiers Eye*, as his Enemy) had been earnest to kill him; yet saith *David*, *destroy him not, for who can stretch forth his hand against the Lords Anoynted, and be guiltlesse?* 1 Sam. 26. 9. The *Lords Anoynted*! What *Saul* a Persecutor, a *Doemoniacke*, a Tyrant, and yet *Christus Domini*, the *Lords Anoynted*? Here (beloved) let me give you a remarkable Observation; This Anoynting here, doth not betoken any Spirituall Grace, as elsewhere it doth in severall places of the Scriptures; a mistake (let me tell you) which hath begotten many irreverent opinions concerning *Kings*. Royall Unction gives a just Title to the Crowne, not divine Grace to sway the Scepter; it gives Right to rule, not to Rule rightly. Though true it is, it were much to be wished, that Grace in their Hearts, were as fragrant, as the oyle upon their Heads; and that, as they excell in Glory and Dignity, so in Godlinesse and vertue. But we see wicked *Saul* then, as well as holy *David*, is *Christus Domini*, the *Lords Anoynted*; he had (as all wicked *Kings* have) *sanctitatem Unctionis*, though not *sanctitatem vite*, an holy Calling though not an holy Life. Yea, the Lord ruleth in the Kingdom of Men, and giveth it to whomsoever he will, so the Prophet *Daniel*, c. 4. v. 32. so that he may be *Christus* who is not *Christianus*, as was *Darius* the Heathen, Is. 45. 1. If then *Kings* are made *Christi Domini*, the *Lords Anoynted*, neither for Religion nor Vertue; then certainly, they may not be unmade for either Heresie or Vice, according to that Diviny axiome, *dominium temporale non fundatur*

*Salis. deter-
minat.
Comment in
locum.*

Note.

Epist. 42.

tur in gratia, temporall Dominion (or power of Rule) is not founded upon Grace. To all this accords that of *Junius*, and *Tremellius*, *Upō Iehovæ* (say they) the Anointed of the Lord, that is, *a Deo ad Regnum assumpto*, admitted by God to the Kingdome; and what? to have his Crown presently cast down to the ground, and himselfe upon misdemeanour deposed from his Throne, by the States, by the multitude, by the Collective body of the Kingdom, as some would have it? no, *a Deo ad Regnum assumpto, ac proinde sancto, & munito ab omni injuria*, admitted by God to the Kingdom, and therefore sacred and fortified from all Injury. In that great defection under *Jeroboam*, did there not live many holy Prophets? in that hot Persecution under *Nero*, did there not live many holy Apostles? under that grand Apostacy of *Julian*, did there not live many holy Fathers, yet (I will speak it *ex animo*) let it appear that there was ever any one Prophet, any one Apostle, any one Father, that stirred up sedition, or moved the People to take up Arms (though in their defence) against their Sovereign; and I will submit to their Censure who now oppose their King, & I think I could not expect more severe Iudges. Run over the Acts of the Apostles and you shall find them in the Prison, not in the Campe; drawne before *Magistrates*, not drawing *Magistrates* before them; stoned but not stoning; struck with the Sword; but not striking with the Sword. And in *2 Thes. 1. 4.* *We glory in you* (saith the Apostle) *in the Churches of God*; for what? for their Valour and Courage in defending the Gospell by force of Arms? no, but for their *Patientie and Faith, in all their Persecutions and Tribulations for the Gospell.* Aske Saint *Augustine* (that holy and Learned Father) how Paganisme and Heresie was vanquishd, and how the Truth of the Gospell was maintained? and he will tell you, *non a repugnantibus, sed a morientibus*

merentibus Christianis, nor by Christians resisting; but by Christians dying. What thinke you now? who are the best Christians, they who take up the Crosse and follow Christ, or they who take up Arms and resist their Sovereigne?

But some may say; The former Christians did not take up Arms, and a good reason why, they had no Arms to take up; or if they had, they were so far Inferiour in number and Power, that they durst not take them up.

But, what think you of that which *Tertullian* tells us of in his Greek Fragments? That when *Plinius Secundus*

observed the numerous Company of Christians which suffered Martyrdome for the Faith of Christ: *ταράχης τῶν πλείστων, multitudine interemptorum permotus* (as

Ruffinus Translates it *Paraphrasticus*) astonished at the Multitude of them that were slaine, he related to the

Emperour, *quod innumera hominum millia quotidie ob-*

truncarentur, that innumerable thousands of Men were

slaine dayly (as the same *Ruffinus* tells us) what so many

thousands slaine, & *quotidie* too, slaine every day? how

easie had it been (having the Lord of Hosts on their side)

to have gathered themselves together in every Province,

and to have stood, not onely for the Truth, but also for

their Lives; and to have destroyed, to have slaine, and to

have caused to perish all the Power of the People, and of the

Provinces that should have assaulted them, as did the Jews, (yet not without Commission from *Ahasuerus*) *Esh. 8.*

But we see the contrary affirm'd to their Faces with a Challenge, in *Nazianzens* Oration. *contra Julianum* in quibus vestrum (saith he) *populum exastuantem contra vos insurgere solliciti sumus? quibus vitæ periculum attulimus?*

Against whom of you have we moved the Tumultuous People to rise up? Which of you have we put in danger

of

of his Life? They *had not so learned Christ*. They knew well, *The Kingdom of Heaven suffereth violence, and the violent take it by force*; but what Violence? of opposing? no, but of suffering. What Force? of arm's? no, but of a godly life. They knew well, if God had intended the founding his Church, the propagating his Truth, by an Arme of Flesh, by the Power of the Temporall Sword; he who is *kardiognostes*, the searcher of the Heart, is also *kardiotreptes*, the mover of the Heart; and so would have moved the Hearts of Kings, rather then the hearts of the People; he would have called the Wise, the Mighty, and the Noble, rather than the foolish, the base, and the despised. But that no flesh should glory in his presence, and that Gods Strength might appeare in Mans Weaknesse, he chose the foolish things of the world to confound the wise, the weake things to confound the things which are Mighty, and base things of the world and things which are despised, did God chose; yea, things which are not to bring to naught things that are, 1 Cor. 1. 26. 27. &c. That of Cyprian to Demetrianus is full to our purpose; none of us (saith he) when he is apprehended resisteth, *quantvis nimis & copiosus noster sit numerus*, though our number be far the greater. Above all, Ecclesiasticall History relates, that Julians Army (notwithstanding his great cruelty and persecution) did consist most of Christians, who (we reade) fought for him against his Enemies, but never for themselves against him; and that his Army did consist most of Christians, appears by that full Acclamation of theirs to Iovinian after Julians death, *Christiani sumus*, we are Christians. So that we may well say with Tertullian, concerning the Sect of Christians in their Persecution, *occidi licet, occidere non licet*; not *occidi potest, occidere non potest*; not; that it is in their Power to be slain,

not

not in their Power to slay ; but, it is Lawfull for them to be slaine, not Lawfull for them to slay. Solomon here confirm's it with a *non est qui resistat*, there is not any that may resist.

Yet are not the Adversary's herewith satisfied, but ob-
ject to us the Men of Jerusalem who rose up against King Amaziah, 2 King. 14. 19. Yet see how the Scrip-
ture sett's a brand upon them, and tells us, that *conspiraverant*, *conspirationem*, they made a great Conspiracy ; an
act as little commendable, as it is imitable. They tell
us of the ten Tribes falling away to Jeroboam, though the
Scripture tells us, that it was of the Lord, 1 Kin. 12. 24.
Jeroboam being anoynted to the Crown by Abijah the
Shilonite. They tell us of Jehu smiting the House of
Ahab, and rising up in arms against Joram his King, though
the Scripture tells us, 2 King. 9. 6. Thus saith the Lord,
I have anoynted thee King over Israel, and so Peter Mar-
tyr well, It was an act extraordinary, & *non in Exemplum* Loc. com. cla.
trahendum, and not to be drawn into example. They tell
us also of the People delivering Jonathan from Saul,
1 Sam. 14. 45. Though it appears not in Scripture, that
they did it by forceable arms of resistance, but rather (as
Junius and Tremelius) by forceable Argument of Per-
suasion, *ut posthabita juramenti ratione, juris haberet ra-*
tionem, That laying aside the account he had of his Oath,
he would have respect to Equity and Justice. Thus then,
notwithstanding the Opposition of the Adversaries, I
have made it cleare to you, that no Cause can justify the
Subjects taking up arms against the King.

2 No Authority. Who shall command against him, 2. No author-
ity. from whom issueth the Power of commanding? Yea, but
he is entrusted with that Power by the Commonwealth, Object.
for the safety and well-fare thereof, which if he abuseth,

Ans.

he may be deprived of it, by the Commonwealth. Suppose this true (as you know affirm'd it hath been for a Truth) suppose our King had his Power committed to him by the State (which yet is most false, as shall presently appeare) and suppose it in the Power of the State, to require it of him again (Though let me tell you, this severing the Head from the Body, the King from the State, hath been as ominous as erroneous. But as I leade you into this Maze, so will I conduct you out again.) Upon this Supposition then; consider well our many Heroes, brave Worthies, Starres *primæ magnitudinis*, shining no lesse in Valour than in Vertue; consider the gravity of their Wisedome, the Authority of their Persons, the Uprightnesse of their Lives, Men fit for Councell in Peace, and Conduct in Warre. Consider those great Nobles, and Grave Judges of the Land; the Learned Doctors and Clergy of the Land; the Faithfull Gentry, and Loyall Commonalty; consider the great Countiees, the many Cities, with the Famous Universities: All which stand up in the defence of their Sovereigne, the Lords anoynted. Consider these well, and then tell me, what is that you call the State? what is that you call the Commonwealth of the Kingdome.

Comment in
locum.

Thus you see, that not without cause Saint Jude tells us, v. 8. that they who despise Governement, *kuriotera*, not *Dominum*, but *Dominatum*, not the Governours, but the Governement; *ordinem ipsum a Deo constitutum*, so Beza, the Order it selfe constituted by God. They (the Apostle tells us) are *Enupnazonemori*, *altissimo torpore sopiti*, buried in a dead sleep, so Beza againe; they are *sithy Dreamers*, so our English; *delusi insomniis*, deluded with Dreames, so Erasmus. That of our English may be applied, to the great Statesmen, the Patriots; that of Erasmus

mus

mus to the People, their Disciples; the former they are filthy Dreamers; the latter, they are *delusi insimul*, deceived with their Dreames. For is it not evident to him that is awake, and his Eyes open; That what those Men set down to justifie their Action, doe most of all condemn them, they swerving from their own Principles? *But to returne.*

The Power of Kings is *de super*, not *de subter*, from above, not from beneath; from God, not from the Subjects; call them what you will, the Multitude, the States, or the Commonwealth, *Ego dixi Dii estis*, Psal. 82. 6. I have said ye are Gods; *Ego dixi*, I have said, not *nes diximus*, We have said; he hath said it, whose *Dixit*, is a *Facit*, by him are Kings ordain'd, by whom all things are created; *Per me Reges per quem Regna*, by him are Kings, by whom are Kingdomes; the World, and the Government of the World, hath the same *per*, both *potestas & persona*, of Power and of Person. If wicked Men once separate *Reges*, from *per me*, Kings, from him by whom they are Kings, no wonder if they strike at *Regnant* too, no wonder if they strive to cast their Crowns down to the ground, and lay their Honour in the dust. *Tertul- lian* is full for an Heathen Emperour; *Imperatorem* (saith he) *necesse est ut suspiciamus*, it is necessary that we reverence the Emperour; and how so? *ut eum quem Dominus noster elegit*, as him whom our Lord hath chosen; *ut merito dixerim noster est magis Caesar, ut a nostra Deo constitutus*, that I may very well say, Caesar is rather our Emperour, as constituted by our God. Yea, the King is by God; but God he worketh by means, and therefore though he chuse the King, yet it is *mediate Populo*, by the choice of the People. For this see, Psal. 89. 20. there saith God of King David, *I have exalted one chosen out*

From whence the power of Kings is.

In Apolog.

Object.

Object.

The King
not chosen by
the People.

of the People. *Electum e Populo*, chosen out of the People; not *electum a Populo*, chosen by the People, *qui exaltavit, etiam elegit*, by him he was chosen, by whom he was exalted: by him he was chosen out of the People, by whom he was exalted above the People. And as for King *David*, so for all the *Kings* of his Race, God hath a *per me* for them all; and as for them, so for all *Kings* else by lawfull Succession, that is, *certum & determinatum*; As for unlawfull Usurpation, I leave that *sub Judice*, as needing no Sentence at the present. If then the King receives not his Power from the Commonwealth, then cannot the Commonwealth, either take away the Power from the King, or exercise a Power and Command against the King. Thus then, if no *Cause*, no *Authority* can justifie armes against the King, whatsoever *Cause* Men pretend, whatsoever *Authority* they produce, *Solomon* stands up still for the King with his *non est qui resistat ei*, there is not any that may resist him. But here I must not passe neither, without a stand.

The severall places of Scripture, which yeeld either Precept or Example of *Obedience* to Kings (though wicked) there are those who evade the Force of them, by applying them to private or Particular Men, and so runnes indeed the whole Current of Antimonarchians. And therefore say they; the Magistrates under the King though *singuli separatim* each one severall be his inferior, yet *Universi conjunctim*, all conjoyn'd are his Superior. By the way observe, *ut dicta factis deficientibus erulescant*, as *Tertullian* (*de Patientia*) speakes, That their Writings may shame their Actions. Their owne Tenet is, That if the Magistrates be above the King, they must be *universi conjunctim*, all conjoyn'd; not divided, and so, as that the lesse part prevaile over the greater. Which perchance may be true, as concerning a Duke of

Venice

Notes.

Venice (as you have formerly had the Example) or a Prince of Orange; but most certainly not as concerning a King of England. Therefore (Beloved) beware of those kind of Statesmen, who following their Masters, would first bring us to a low King, and after that (I feare) a Low-Country too. *Buchanan* a great Patron of this Faction tells us, *quasi ex Tripode*, with as much confidence, as if it were an Oracle (*in Dialog. de jure Reg.*) *per idem habere in Reges multitudinem, quod illi in singulis e multitudine habent*: It is too poysonous to be Englished. Thus sometimes the States, sometimes the Multitude in these Mens opinions, must *supereminere*, be Supream; and not the King in Saint *Peters*. But what shall we beleive *Buchanan* and the Presbytery, or Saint *Peter* and others of the Apostles? *cui potius figuram vocis sue declarasset, quam cui figuram glorie sue revelavit* (saith *Tertullian*) to whom should Christ have reveal'd his will, rather than to whom he reveal'd his Glory; namely, Saint *Peter* and the rest. I will not abuse your patience, nor misuse my paines to enlarge a Confutation; *vel recitasse, est confutasse*, to have recited them, is to have confuted them. Onely observe, that the Praises of those in our times who oppose the King, are false besides the Foundation layd them by their Masters, for if they look their Lesson over again, they shall find: that not a part or parcell of the Magistrate, but *universi conjunctim*, I' conjoyn'd; not *aliquis e multitudine*, *Note.* *sed multitudinem*, not some Companies of the Multitude, but the whole Multitude; not *unus aut alter de iudicibus, aut Principibus Regni*, one or two (that is, some few) of the Judge or Nobles of the Kingdom; but they are *universi Regni ordines*, the whole States of the Kingdom, who may either *moderari coercere*, or *punire Principem*.

sipem. Thus as *Job* speaks, c. 5. v. 13: God taketh the Wife, *En panourgia autem*, saith the Septuagint, in their subtile wiliness, and the counsell of the froward is carryed headlong, *consilium reluctantium*, so *Junius*; the counsell of the Rebellious; not devised with more folly, than prosecuted with fury, to their own destruction.

I will conclude this point then, with that place in the Church Homilies (so full against wilfull Rebellion, That certainly Satan intending to raise Rebellion in the People, first thought it necessary to suppress the Homilies from the People.) The Words are these, Turne over and reade the Histories of all Nations, look over the Cronicles of our own Country, call to memory so many Rebellions of old time, and some yet fresh in Memory; and we shall finde, That, were the Multitudes of the Rebels never so huge and great, the Captains never so Noble, Politicke and witty, the pretences signed never so good and holy; yet the speedy overthrow of all Rebels, of what Number, State, or Condition sever they were, or what colour or cause soever they pretended, is, and ever hath been such, that God thereby doth shew, that he alloweth neither the dignity of any Person, nor the Multitude of any People, nor the weight of any cause, as sufficient for the which the Subjects may move Rebellion against their Princes, Thus far the Homily's of the Church. And if thus no Cause, no Authority against a wicked King, much lesse can any Cause, any Authority justifie Arms against a gracious King. If *Jeremy* will have Subjection to Idol. trous *Nabuchadnezzar*; if *Christ* to Heathen *Cesar*; if *Saint Paul* to Persecuting *Nero*; who shall deny it to pious King *Charles*? If for any King, then sure for our King. *Solomon's non est qui resistat ei*, stands good, There is not any that may resist him. Thus of the Words as denying *rem faciam*, the thing done, and

Note.

in *fatti*, the lawfulness of doing the thing. I will briefly runne over the rest.

1. *Quomodo* the Manner, how there is rising up, and 1. *Quomodo* first, *non corde*, no rising up in the Heart, *malum cogitando*, the manner in thinking evill. Rebellion is the rankest poyson, the least drop whereof is deadly; not onely the large quantity, but the least *Scruple* is forbidden, *Ecccl. 10. 20. Curse not the King in thy thought*; the very hatching of a Cockatrice Egge is poyson, as well as the Viper; the Intention of Treason is a Sinne of an high nature, as well as the Action, and if proved, shall be equally punished. *Exh. 2. 22*. it is said of *Bizthan* and *Tereph*, that *voluerunt insurgere*, not that they did rise up, but that they would have risen up against *Anasuerus*; though but a *voluerunt* an intention onely without action, yet treason, for which they are adjudged to death. *Touch not mine Anointed* (saith the Lord, *Ps. 105. 15. Nolite tangere*, not the hand onely to act, but the Heart also to will, is forbidden. Not unfitly then for this Cause (though for others too more fitly) Kings are called Gods, because of the divine Priviledge communicated to them from God; that as against God, so against the King, *sufficit cor*, the Heart is enough; therefore *nemo insurgit*, no rising up *corde*, in the Heart, *malum cogitando*, in thinking evill.

2. *Non Lingua*, no rising up with the Tongue, *maledicendo*, in speaking evill. In that 2 *1. v.* of Saint *Iudas* Epistle, it was *contradictio*, the gainsaying of *Core*, in which he and his Company perished. If the defacing of the Kings Picture be Treason, what think you is the disgracing the Kings Person? *verbi & maledic*, come and curse, where God hath blessed is *Balaam's* Office; to rayle and revile whom God hath humbled (especially if a King) is *Shimei's* practise, neither fit for imitation, neither fit for a Subject.

ject against his Sovereigne. The King is the Father of his Country; and as for the Naturall Father, so for the Politicall, *maledictus qui vilipendit*; cursed is he that despiseth him; yea, and *qui maledicit*, who speaketh evill of him, *Deut. 27. 16.* cursed, and that with a mount *Ebal's* curse, a curse to which many have formerly said *Amen*, who now are in *Arms* against their Politicall Father the King. Thus *nemo insurgit*, no rising up, *Lingua*, with the Tongue, *maledicendo*, in speaking evill.

3. Non manu, not with the hand. 3. Non Manu, no rising up with the Hand, *malefaciendo*, in doing evill, 1 *Sam. 26. 9.* who can stretch forth his Hand against the Lords Anoynted and be guiltlesse? Qui, Who can? that is, *nullus*, no Man can. This the triumphant Negative (as one calls it) a Negative with a Challenge. We have some with *Jacob's* Voyce, though *Esa's* hands, who tell us, they take up armes in the Kings Defence, (though this Defence be his greatest danger) but I question, whether, if they had *Dauid's* opportunity, they would have *Dauid's* resolution, of not stretching out their hand against him. Observe in *David* here, not onely a *ne perdas* (in the former part of the verse) a giving of the blow; but a *ne Manum mittas* in the latter, a stirring of the Hand, is forbidden. Therefore as *nemo insurgit*, no rising up, *corde*, in the Heart, *malum cogitando*, in thinking evill, *Lingua*, with the Tongue, *maledicendo*, in speaking evill; so especially, *nemo insurgit*, no rising up, *Manu*, with the Hand, *malefaciendo*, in doing evill.

2. Quare, the Reason, why there is no rising up. 1. Taken from *malum culpa*, the evill of Sinne. 2. *Malum pena*, the evill of Punishment, it is but borrowed of Saint *Paul* in *Rom. 13.* He that resisteth the Power, resisteth the Ordinance of God; ther's the *malum culpa*, the evill of Sin, and they that resist, shall receive to themselves damnation, there's

ther's the *malum pena*, the evill of Punishment. The former Argument is for the Godly, who are moved *cum timore Dei*, with the feare of God. The latter is for the ungodly, *quos ut magis moveat* (saith *Musculus*) whom that he might the more strongly move, he comes upon them, *metu Judicii*, with the feare of Judgement. Comment 12
locum.

1. Then *malum culpa*, the evill of Sinne. If a Rebelle were askt his Name, how well might he answer with the Man possessed with Devils, that his name is *Legion*, for they are many. Rebellion being a Nest of Devils, a Sinke of all Sinnes, a Masse of all Impieties; what Profanesse, what Murders, what Robberies, what Whoredomes, what Malice, what Hatred, what Mischiefe is it that you can name, which is not heapt up in this Chaos of Confusion, this one manyfold Sinne, Rebellion? Rebellion in the State, is like an Impostume in the Body, which breaking inwardly, distempers and corrupts the whole, and makes it's recovery desperate. So that to redresse Disorders, by disorderly Commotions, to compose Distractions by Rebellion, is all one, as if a Man should quench fire with pitch, or cure old sores with new plagues. Better therefore (as our Church speaks in her Homily's against wilfull Rebellion) *undergo the worst of Governements, then the worst of miseries, Rebellion the Destruction of all Governement, a right Apollyon, bringing ruine upon all States.* so that as the Lacedemonians, to cause their Chidren to loath drunkennes, caused them to behold their Servants when they were drunke; so that you may abominate Rebellion, it is enough if you look upon those mens actions who are *Rebells*, for then will this Reason appeare good, that *there is no rising up against the King, propter malum culpæ for the evill of Sinne.*

2. *Malum pena*, the evill of punishment.

2. *Malum pena*, the evill of punishment, why? what

is the punishment of a *Rebell*? Death. What death? an ignominious death, an untimely death, a painfull death, *ut sentiat se mori* (as he in *Seneca*). whether it be that of *Bigtham* and *Tereſb* *Eſth.* 2. 23. or that of *Sheba* 2. *Sam.* 20. 22, or that of *Baana* and *Rechab*, 2. *Sam.* 4. 12. and to this adde that of the Psalmist, *Pſal.* 109. his Lands and Estate are confisate, his Posterity disgrac't and begger'd, his Name quite blotted out, or if remembered, he is *damnata memoria*, a Man whose Memory doth stinke, and is corrupted. This Punishment is Temporall, far short of that which is Eternall, when he shall goe to his owne place, where with the Arch-Rebell Satan, he shall suffer the hottest flames in Hell, who hath rayſed so great a fire in the State. Thus then *nemo infargit*, no rising up, *propter malum Penae*, for the euill of Punishment. I will end all in a few Words of Application.

Because (Beloved) I have not gravity enough to be the Speaker, take it as spoken from the *Ancient of dayes*, even God himſelfe, *Prov.* 24. 21. *Fili mi, time Deum & Regem. My son, fear thou God and the King, and meddle not with them who are given to change: for their calamity shall rise suddenly, and who knows the ruine of them both?* Here God seems to stand as a Father, as a Judge: as a Father, his advice is loving, *My Son fear thou God and the King, and meddle not with them who are given to change.*

* *Cajet. vult* as a Judge, his sentence is severe, *Their calamity shall rise suddenly, and who knows the ruine of them both?* As we behaue our selves, we shall finde the benefit of his Councell, or the penalty of his Sentence. It's added, * *These things belong to the wise*, to them who either are, or would be accounted Wise; such as are the Fathers of the State, no shame for them to be *Solomons Sons*, and to accept this Fatherly Councell, which if they doe not, though

though they will be *Judges* themselves, yet God a Judge above them, hath past their *Sentence*.

Give me leave to reveiw the Words by way of Paraphrase: since they so much reflect upon the Text, by way of Comment; and may (not untruly) conclude my Sermon by way of Application; *My Son, fear thou God and the King*; Here a fit place for *Dauids quam bonum & jucundum*, Psal. 133. 1. how good and joyfull a thing it is to see? to see what? why, to see God and the King in conjunction; and we know our Saviours axiome, *quos Deus coniunxit, nemo separet*, whom God hath joyned let no Man put asunder. He that separates God from the King, separates himselfe from God. But why feare God and the King? because no Man doth rightly feare the King, unlesse he also feare God; neither doth any Man truly feare God, unlesse he also feare the King. Feare the King in a Loyall subjection, not put him into a feare by unlawfull Rebellion. *Feare God and the King, and meddle not*, *meddle not with whom? cum detractoribus*, with them, who are given to Detraction, so the Vulgar, *cum variis*, with them that are given to change, so Junius and our English; *cum seditiosis*, with them who are given to sedition, so others. The Word and the Sence will beare all three.

1. Then, *ne commiscearis cum detractoribus*, meddle not with them who are given to Detraction. Detraction is ever the forerunner, and the sower of Sedition. Either Moses and Aaron take too much upon them, so Corah and his Company, Numb. 16. 3. Or, there is no Man appointed by the King to do Justice, so Absolon, 2 Sam. 15. 3. Or too heavy a yoke is layd by the King, upon the necks of the People, so they who fell away to Jeroboam, 1 King. 12. 4. Therefore, *ne cum detractoribus*, meddle not with them who are given to detraction.

1. *Ne cum variis.*

2. *Ne cum variis*, meddle not with them who are given to *Change*. Upon *Detraction*, is buz'd into the People a desire of *Change*. *Moses* and *Aaron* take too much upon them, and therefore *their Power and Authority must be lessened*; the King takes no care of *Justice*, and therefore *the Power of Justice must be by others communicated*; the Yoke is too heavy upon the Peoples neck's, and therefore, *Their liberty must be enlarged*. Therefore *ne cum variis*, meddle not with them who are given to *Change*.

3. *Ne cum seditiosis.*

3. *Ne cum Seditiosis*, meddle not with them who are given to *Sedition*. Upon *Detraction*, men are put upon a desire of *Change*, and upon that growes *Sedition*. *Corah* and his Company then assemble, *Abisolon* with his Complices then make warre, the People with their Patriot, then Desert their King, and enter the field against the Lords Anoynted. Thus *Shimeis* rayling, ends in *Shebas* rising; *Detraction* ends in *Sedition*. *Despising* of Government, begetts *Despising*; *Despising* begetts *Opposing*; *Opposing* begetts *Removing*, and *Removing* begetts *Ruine*. Therefore in that the Wisman adviseth, with a *Ne commiscearis cum detractoribus*, meddle not with them who are given to *Detraction*, he seemes as it were, *obstare principis*, to stoppe the beginnings of Rebellion: and if some be carried away with that *peruersitas fidei*, that peruersnes of faith, so as to beleive and give credit to the *Detraction*, then his, *ne cum variis*, stands good, meddle not with them who are given to *Change*, and if againe any be so far mislead as to desire a *Change*, an alteration, or (if you will) a pretended reformation, yet, *ne cum Seditiosis*, by no meanes meddle with them who are given to *Sedition*. *Ne commiscearis*, meddle not, which forbids not only with *Ioab* to be generall, with *Achitophell* to be Counsellor,

cellor, with *Sheba* to be Trumpeter, with *Abiathar* to be Priest, with the *Citty Abell* to be harbourer, with the men of *Sichem* to be Contributors, with the Congregation of *Israel* to be Approvers; but *ne Commiscearis*, meddle not, have no part or portion with them; though they tell thee as it is *Pro. 1. 13. 14* *We shall find all pretious Substance, we shall fill our Houses with spoyle, cast in thy Lot amongst us, let us all have one purse*; yet, *ver. 15*. *My sonne* (that is, such an one as he would have feare God and the King) *walke not thou in the way with them, refraine thy foot from their path; meddle not, that is, rise not up, corde, in the heart, by Consenting; Lingua, with the Tongue, by Encouraging; Manu, with the Hand, by Acting, or Contributing.* But why for why, *their calamity shall rise suddenly, &c.* here is the *malum culpa*, and the *malum pena*, the *malum culpa* the evil of Sin implied, and the *malum pena* the evil of punishment exprest, for Punishment ever presupposeth Sinne, and by the greivousnes of the Punishment, we may conceive the hainousnes of the Sin. *Their calamity, or their destruction, shall rise suddenly, it shall not come lento, but cito pede, not with a slow but a swift pace, repente consurget, it shall rise suddenly; and suddain mischiefes confound the mind, and firly, when the mind is set upon confusion.* Yea, *consurget* also, it shall not only rise up against them, but *consurget, rise up with them, following their Sinne as the Shadow doth the Body.* Thus *their destruction shall rise suddenly, & ruinam eorum quis scit*, and who knowes the Ruine of *them both*? both whom? why the Author and the Actor, the Rebell and the Rebell-Maker; the Detractor, and him that gives credit to his wicked Detractions; the innovator, and him that favours his unlawfull innovation; The Seditious, and him that meddles with his detestable Seditions; *quis scit*? who knowes? rather *quis nescit*.

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uscat who knowes not the end of a Traytor, the Ru-
ine of a Rebelle: true, as concerning his temporall Ruines;
but his eternall Ruines, quis scit, who knowes that his
Sufferings are furable to his Doings; there is a quis scit
for his Rebelloious Actions, and not unfully then a quis
scit for his just Sufferings. The Principie of Rebellion
is such, that Seldome doth it stoppe till it come to the
Botrome, even hell it selfe, where I wish it had beene
long since chained. That (to the Glory and Praise of
God, with the Peace and Prosperity of this Kingdom,
and to the joy and happines of our King) we might say
with Solomon, in the prayse of our Sovereigne, as well
as of his Subjects;

*Rex, in quem nemo insurgit; A King, against whom there
is no rising up.*

Long Deo.

Errata.

Pag. 10. lin. 21. allowes. r. allow. p. 11. l. 19. Strigellus. r.
Strigellius. p. 12. l. 12. antiquam. r. antioquam. p. 14. l. 17.
hominum. r. hominem. p. 14. l. 24. propter. r. prater.